

pit is opened, and smoke ascends and locusts come forth. They are "commanded not to hurt any green thing"—not to hurt that which possesses spiritual life—"but only those men which have not the seal of God in their foreheads." Does this point to a flood of infidel doctrines and teachings obscuring the truth and stinging those who do not cling to God? So with the sixth angel or agency. It introduces an immense army breathing fire and smoke and brimstone. We pause only to inquire whether this points to a mighty array of wickedness and iniquity on earth.

If so, we have a very strange answer to the prayers of God's people. Naturally we would expect these prayers to be followed by the progress of righteousness. But God seems here to say to his praying people, Be not surprised, if, instead, there shall come an outburst of wickedness, of locusts or brimstone breathing iniquity. His vision is wider than ours, and God may see that a far different answer is needed from that which we would desire. The vision is one for our comfort when our prayers meet with an answer exceedingly variant from what we would expect.

Such has been the experience of some of God's noblest servants in the old dispensation. It is recorded by God for our comfort when our prayers seem unanswered.

This same Elijah prayed earnestly for fire from heaven. The fire came. He expected that the answer would bring the people of Israel to penitence. It did not. The smoke of infidelity still rested on Israel and Elijah (who had yet to learn this lesson concerning God's strange answers to prayer) fell into the deepest dejection, fled to the wilderness and cried, "Now, oh Lord, take away my life." Let the reader of this ninth chapter of Revelation expect a strange answer and thus escape the sorrow of Elijah's dejection.

As we open chapter 10, the sixth angel is still sounding. Its prominent feature is verse 9, which bids John "Take the book and eat it up" (appropriate its teachings), "and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Verily every one of us has found it so. We have prayed, and at first we have found answers coming that were sweet as honey. But before the work was ended we have found that in this answer were some things exceedingly contrary to our natural appetite. Such contrariety Jeremiah found when to him the order was given that "Thou must prophesy again before many peoples and nations."

In the ordering of the sixth trumpet, there is one more lesson. It is the death of the two witnesses, the paralysis of the activities of the Church of God. The limits of space lead us to defer the explanation of this till our next.

At this moment we can only note that when the seventh trumpet sounds (in like manner as when the seventh seal was opened) there comes a glorious triumph. "The seventh angel sounded and there were great voices in heaven saying: The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." However strange may be the answers to our prayers they shall be fulfilled at last in the complete triumph of the Redeemer and his cause.

DEATH OF REV. F. M. FARRIES.

The beloved pastor of the church at Goldsboro, N. C., suffered a stroke of paralysis on Saturday, April 3. Four days later, the Lord called him home. He was born in Scotland, at Dumfries, May 1, 1840. While he was a child, his parents moved to western Ontario, in Canada. Knox College in Toronto and Princeton Theological Seminary shaped his mental powers for future usefulness.

His labors were at Otisville, N. Y.; at Paris, Ontario; at the Knox church, Ottawa; and since 1893, at Goldsboro, N. C. He has made a noble record of faithful service.

At his request his body was laid to rest in Willow Dale cemetery at Goldsboro.

Among his contributions to the work of the Church is the "Handbook of the Presbyterian Church in Canada."

HELPS (?) TO A COMMUNITY!

What breadth of view it displays when a group of business men get together and declare that the encouragement of horse racing and saloons is necessary to the prosperity of their community, that these attract people to it for residence, that they build up the place, that they increase business, fill its hotels, secure tourists and sightseers! A pretty kind of permanent citizens is it that such a policy brings! If those who have allowed themselves to become the agents of the race track and liquor traffic would only know it, they advertise to right minded people that such a community is the very place to keep away from. If their policy becomes known multitudes will regard it as proof positive that the place is the very one to be shunned. Good people, desirable people, will prefer to sacrifice their interests and find some other community where they will make less money but have greater assurance of good order and freedom from temptation to their young people and employes. They are not looking for places dependent upon the race track and saloon as cities in which to conduct business, rear their children and make happy homes. Have Monaco and Monte Carlo proved great residence resorts and gathered to themselves desirable citizens?

"SPECIAL DAYS."

"Special Days in the Sunday School," by Allan Sunderland, and coming from the Westminster Press, of Philadelphia, is another booklet of a very practical nature, giving suggestions as to the manner of conducting Special Day exercises, as well as programs for them. Advice is given as to New Year, Easter, Children's Day, Patriotic, Independence, Good Citizenship and Flag Day, Rally Day, Thanksgiving, Christmas, Decision Day, Anniversary, Installation Day, and Graduation or Promotion Day. The suggestions are very good and helpful, but we rise to ask if there are not so many "special days" observed in some schools that they cease to be "special" in any such way as to attract? The "special" may be overdone.